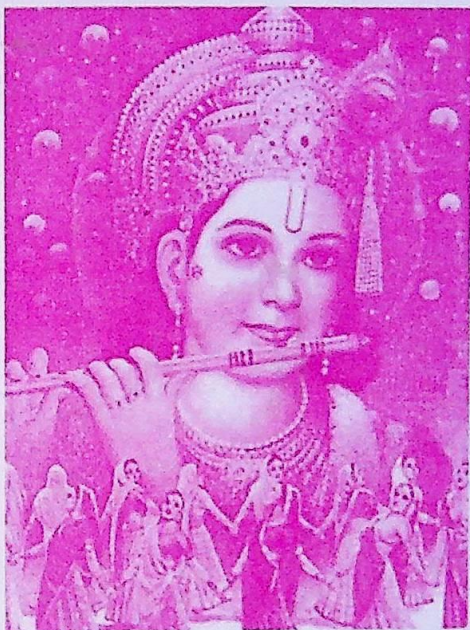




Shree Guruvay Namah

ESSENCE OF SHRIMAD BHAGWAT GITA



P.N. Dhar (KAS)
Dy. Secretary to Govt. of J&K (Retd.)

February, 2004



Shree Guruvay Namah

ESSENCE OF SHRIMAD BHAGWAT GITA

P. N. Dhar (KAS)

Dy. Secretary to Govt. of J&K (Retd.)

February, 2004

—Address :—

"Pushkar Bhawan", House No. 309-B,
Sector-1, Durga Nagar (Roop Nagar), Jammu (Tawi)
Tele : 2592156, 2595817

ॐ
Since Gaurav Dharma
ESSENCE OF
Dedicated to my
father

Late Sh. Gopi Nath Dhar

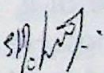
February 2004

Address
"Panchajanya" House, 108 B
Sector-1, Gurgaon (Haryana, India)
Tel: 01292-235517

FOREWORD

I am fortunate to have got this opportunity of writing a few lines about the booklet titled **"ESSENCE OF SHRIMAD BHAGWAT GITA"**, prepared by Shri P.N. Dhar. Shri Dhar has an old association with Excelsior. I am delighted to be a part of his venture, which is really commendable. I appreciate the hard work put in and admire the insight exhibited by Shri Dhar in preparing this booklet. The readers, to whom I commend it, will find it very useful.

Jammu
10-02-2004


(S.D. Rohmetra)
Editor-in-Chief,
Daily Excelsior

APOLOGY

I often write for newspapers. It has just been my hobby. My father once asked me to write something about *Dharma* instead. I expressed my helplessness to him. After sometime he again asked me about it. I had to eat a humble pie. Since I knew very-very little about *Dharma* I did not muster courage to write even a few lines about it because some important basics of it were not known to me. On yet another occasion he persuaded me to make an attempt. He suggested me to read *Gita Ji* thoroughly to get an idea as to what it is about and what it teaches and preaches us. I was obliged to respect his sentiments and assured him that I will try. I read *Gita Ji* two-three times during the course of about six months. The first two readings were cursory. In the third reading I made notes of what little I could make out of it. My father who had some knowledge of it, helped me to understand many a typical things. He had read a number of Urdu volumes of *Baagwat* and *Mahabharat* and thus had gathered a good knowledge about *Dharma*.

2. What a bad luck had I, he expired. I gave up my attempt altogether and shelved whatever nothings I had prepared. A few months back I saw my father in a dream. He cursed me for abandoning my attempts

on this account. Thereupon I made up my mind to somehow fulfil his wish. I made yet another a revision of *Gita Ji*. I studied some reference books as well. A Kashmiri translation of *Gita Ji* by late Shri Sarwanand Premi was also gone through. I was somehow able to prepare a rough sketch of it. After a couple of revisions I have been able to prepare a compendium of it. As you may see, it is in very simple English. To analyse or interpret *Gita Ji* is not too easy a job. Even learned scholars and saints have not been able to do it fully, though they have done it to their best. They have held that it is an uphill task to amplify *Gita Ji* to its fullest scope. *Gita Ji* is an ocean in itself. It contains a deep philosophy on which kingdoms of books can be written.

3. I am no comparison to persons who have translated *Gita Ji* or have highlighted its secrets and commented on its philosophy. I am no match even to smallest persons in the line. It was out of inspiration of my father and partly owing to Television serials that something accumulated in my mind. *Dharmik* serials like *Ramayana*, *Mahabharata* etc. etc. and *Pravachans* of learned *Gurus* in *Aastha* and *Sanskar* channels slightly added to my knowledge on this account. Otherwise, an ordinary man like me, with no scriptural or any spiritual background would least be able to write something on *Gita Ji*. Although such is my honest and sincere belief, yet I have laboured a lot to meet the commitment made by me to my late father.

4. In this behalf, I contacted Swami Pushkar Nath Ji, commonly known as '*Posh Mot*'. He commended my attempt and asked me to give it the light of the day. Thus with the inspirations of my father, blessings of '*Posh Mot*', courtesy of TV channels, *Asherward* of my mother and cooperation of my wife I have prepared this compendium of *Gita Ji*. I don't know if its title even is appropriate? Those who may not have any time to study *Gita Ji* in Sanskrit or Hindi can easily go through this small compilation and get benefitted as I myself have been.

5. Writers, scholars and learned *Pandits* will kindly excuse me for lapses, omissions, inconsistencies and incompletions, which definitely may be many. They will kindly overlook such deficiencies and take my writing as from an immature person, not worthy of writing anything about *Gita Ji*, frankly speaking. Owing this compilation to my father, I hereby dedicate it to him with a prayer to Lord Krishna to grant peace to his soul in Heaven.

Jammu

(P.N. Dhar)

February, 2004

"HARI OM"

SHRIMAD BHAGWAT GITA is one of the greatest religious books of mankind. It has influenced the lives of millions of people. It is not only important for Hindus but for people living in whole of world. Even people of west have zest for it. It is crest jewel of Hindu mythology. It is a supreme spiritual authority. It is a dialogue of soul and spirit. Besides being a beloved scripture of scriptures it is a royal science of God realisation. It is a stimulating book and, therefore, is a superb legacy to mankind. The essence of all scriptures is found in this sacred book. It has been translated in 578 Indian and foreign languages so far. More attempts to translate it in left-over languages are on.

2. Gandhi Ji would call it *Gita Mata*. He would say "Gita is my mother and so of the millions of people." Lord Krishna himself has said, "Gita is my imperishable knowledge. Gita is my sacred home. Gita is my supreme secret. Gita is my supreme *Guru*. I maintain the three worlds on the strength of the wisdom contained in the Gita." Maharishi Vyasa has said, "Gita is from the lips of Bhagwan Krishna himself. Its *Shastra* being so supreme, there is hardly any necessity to study

other *Shastras*." A religious scholar of Christianity (F.H. Mollem) has commented that Gita is such a precious treasure of India that it cannot be purchased with the wealth of the whole world.

3. Shrimad Bhagwat Gita contains words directly emanating from the mouth of Lord himself, the Bhagwan Shri Krishna, who was the incarnation of Lord Vishnu. He is the key figure of Gita Ji. He appeared on the earth in human form for benefit of *Dharma*. In Gita Ji, he is known by the following names as well :-

1. Anant Roopah
2. Arisudhana
3. Keshava
4. Keshinishudan
5. Govinda
6. Jagat Pati
7. Jagan Niwas
8. Dev Dev
9. Dev Var
10. Bhagwan
11. Butnesh
12. Madhusudhana
13. Yadava
14. Vasudeva
15. Vishnu
16. Krashikesh
17. Hari
18. Janardhana..... etc. etc.

Gita Ji has been compiled by Maharishi Ved Vyas Ji, who was a greatest and leading spiritual saints of his time. While the Lord uttered some parts of it in verse, other parts of it, in prose, were versified by the compiler, Maharishi Vyas Ji, himself. The conversations of Sanjaya, Arjuna, Daratrashtara, which find a mention in the book, were also similarly versified by Maharishi Ved Vyas Ji in his own words.

4. The book contains 700 verses. It has 18 chapters. It has three parts - (1) *Karam Yog*; (2) *Dharam Yog* or *Bhakti Yog*; and (3) *Gyan Yog*. Each part consists of six chapters. The first six chapters deal with *Karam Yog*, the second six chapters with *Bhakti Yog* or *Dharam Yog* and the last six chapters with *Gyan Yog* respectively. It is an organic part of Mahabharata also. Lord Krishna has directly narrated it to Arjuna. So Arjuna is the direct recipient of Gita Ji. Vedas are the ancient scriptures of Hindus. Their essence is contained in Upanishads. Bhagwat Gita is the crux of these Upanishads.

5. There are 9 scriptures which too have been titled as Gita. They are :-

(1) **Ram Gita** : It has been edited by Rishi Soot-Puranak, father of Maharishi Ved Vyas Ji. It contains only 62 *shalokas*. In it is the history of Bhagwan Rama. It contains *updesha* of Bhagwan Rama, given to his *bhagat* brother, Lakshmana, while in exile. This

compilation of 62 *shalokas* is known by the names of Ram Gita. It is a part of Ramayana.

(2) **Pandav Gita** : It is an extraction of about 100 *shalokas*, taken out of Mahabharata, discussing the *karma*, *dharma*, *adharma* and rights and duties of Kauravs and Pandavas through Arjuna, Daryodhana etc.

(3) **Ashtavakar Gita** : It is, in fact, one single *shaloka* written by a crippled saint named Ashtavakar. It contains a deep philosophy.

(4) **Adhu Gita** : Bhagwat also has been written by Maharishi Ved Vyas Ji. It has 12 *skands*. In its 11th *skand* there is a spiritual conversation of Lord Krishna and Adhu Ji. In it are contained advices relating to performance of duty, good nature, *dharma* etc. This extract of Shrimad Bhagwat, compiled separately, came to be known as Adhu Gita.

(5) **Sapt Shaloki Gita** : These are only seven *shalokas*, taken out from Lord Krishna's Gita. They are virtually the main *shalokas* round which the whole philosophy of this sacred Book is revolved.

(6) **Brahm Gita** : It has also been narrated by Lord Krishna to Arjuna. Arjuna at one stage requested Lord Krishna to repeat to him the *gyan* given earlier, as he had forgotten it. Lord Krishna, thereupon, revealed again that *gyan* to him but in a different context through

a story of two Brahmins. It has also 18 chapters. This is known as Brahm Gita.

(7) Guru Gita : It is also authored by Maharishi Ved Vyas Ji. It has 195 *shalokas*. These have been compiled out of 8000 *shalokas* from Skand Puran by Shavist scholars of the time.

(8) Shiv Gita : Some *shalokas* from Padam Puran have been separated by Shavists of the time and compiled as a separate scriptures. Padam Puran has 5000 *shalokas*. This separate compilation, extracted from Padam Puran, is known as Shiv Gita.

(9) Ashtadash Shaloki Gita : One *shaloka* from each chapter of Shrimad Bhagwat Gita has been taken and compiled separately. Thus it has only 18 *shalokas* from 18 chapters. While its first *shaloka* is a question from Arjuna, the rest of its 17 *shalokas* are the elucidations made by Lord Krishna in reply. This is known as Ashtadash Shaloki Gita.

6. Gita Ji has been written about 5000 years ago. While this is the view of some scholars, there is difference of opinion amongst various other authors about its exact period of time. Different Researchers have given different opinions. They have advanced different arguments to reason out their point of view.

7. Gita Ji is also called *Yog Shastra*. Its smallest chapter is 15th and the longest 18th. It prescribes two paths for God realisation - (1) The path of knowledge

(*Sankhyoga*); and (2) The path of *yoga* (*Karmayoga*). All methods of worship, devotion, *upasana*, meditation, *sadhana* etc. are also covered by these two paths. Faith and *bhakti*, reverence and obedience are the principal constituents of the two paths.

8. The doctrine of Gita Ji is that God is everything, every time, everywhere. It says that the whole existence of universe is illusory. All wordly objects like buildings, clothes, near and dear ones - like wife, children, parents and friends are perishable. Similarly all forms of enjoyment of this world including the things like honour, fame, riches and prestige are momentary and so are impermanent. One should have no sense of attachment with regard to them. One should never think that he/she is the achiever of these. He/she has brought about them. He or she has got them. This sense of meum should not be there. All this comes by the pleasure of Almighty. It comes with His sweet will and grace only.

9. Some people of divine nature, realizing this truth adopt a right path in their early years of age. They do meditation, offer sacrifice by way of *yagyas*, observe charity and penance. They reach a stage of renunciation and develop aversion for all objects of the world. Only God (how they feel Him and take Him as), who is the supreme embodiment of this universe, becomes the only object of their attachment. Such people are mostly saints. They live in secluded places. Their favourite pursuits are only to hear and tell stories

of divine love, conduct, *dharma* etc. They study scriptures and give valuable *pravachans*. They deeply mentalise on His virtues, glory and mystery by constant meditation and adoration. They do not like to live in their midst of sensual men to waste even a moment of their valuable life-time in worldly luxuries, careless pursuits and other enjoyments. Such are the acts of their renunciation. Their *Karmayoga* is constituted of these acts. Through the continued practice of this discipline they realize truth about God. They attain the imperishable supreme state after reaching a stage. This is what religious scriptures say. The *dharmik* preachers also make mention of this in their *satsangs*, *pravachans* and discourses.

10. Gita Ji says that there is a prescribed code of conduct for different *varnas*/castes. That is known by the name of *Varan-Dharma*. This means division of duties according to different *Varnas*. The God has not restricted the practices of any particular discipline to men belonging to a particular *Varna* and community. Since all actions are not suited to all individuals equally, He has divided the duties, functions and actions. So there is different constitution of different duties for different *Varnas*. Although right conduct is prescribed for all, yet division of duties is there for different sects of people to follow. The general description of these things is detailed in Indian History also in its title of caste system.

11. Besides above, there is a general code of conduct. It is constituted of *NIYAMS* and *YAMS*. There are five *Niyams* and five *Yams*. They are :-

NIYAMAS :

1. Purity of body, mind and tongue
2. *Santosh* - (contentment)
3. *Tapasya* - (meditation)
4. Self-knowing
5. Love and devotion to God

YAMAS :

1. *Ahimsa* - (non-violence in word and deed)
2. *Satya* - (truth)
3. *Astya* - (not being dishonest).
Greed is also a theft due to temptation
4. *Brahamacharya* -
(To have physical and mental character who has all along preserved human *Virya* which gives strength for spiritual activities)
5. *Aparigraha* -
(Hoarding). The more you hoard the more worried you become.

They are elements of moral training. On them depends the practice of *yoga*. While there is a general mention of these in many religious scriptures, Gita Ji has given its micro-analysis. However, what little I have been able to understand out of my petty wisdom I pen it down for the benefit of those freshers who may have an urge to know something above this sacred Book.

12. The first chapter of Gita Ji is of 47 *shalokas*. It starts with the preparedness for a battle between Kauravas and Pandavas. Pandavas and Kauravas were first cousins. Daratrashta was the head of Kauravas. He had 101 sons. Daryodhana was the eldest one. Pandu was the head of Pandavas. He had five sons born of his two wives, Kunti and Madri. Yudhishter, Bhim, Arjun were born of Kunti; Nakul and Sehdev were born of Madri. Karna was also the son of Kunti. She begot him from Sun god, when she was a young maiden. Kunti was also known by the name of Pratha. Draupadi was the wife of Pandavas. How Draupadi had five husbands is a different story. Bhima among Pandavas was a man possessing exceptional physical strength with a very hard exterior. He was a man of terrible deeds. He was also known by the name of *Vrakodara*. Karna instead of siding his brothers, always stood by thick and thin of Kauravas. He had a brave son, Ashuthama. He is said to be still alive pursuant to an *Amar Vardhan* given to him by some deity. He was a brave warrior.

13. Krishna was born of Devki but brought up by Jasuda. He was the relation of both Pandavas and Kurvas. Arjuna was Krishna's brother-in-law. Krishna's sister Subadhra was married to him. Abhimanu was Arjuna's son. Shikhandi, a name repeatedly mentioned in Gita Ji, was the daughter of Drupda, a family priest. She had later transformed her sex as a male. Shakuni's sister was married to Daratrashtta, who was blind. He came to the throne of Hastinapur fraudulently. In fact, after the death of Pandu, the kingship was to be taken over by the eldest son, Yudhishter. This did not happen for reason mentioned in following paragraph.

14. Basically the pomp and show of wealth of the Pandavas, displayed during the performance of the Raja Surya sacrifice, performed during the period of Pandu, had aroused deeply jealousy in the mind of Daryudhana. He was a typical diplomat and exceptionally clever. He, in combination with his *Mama*, Shakuni, invited Yudhistara to a game of dice. This probably was sometime after the death of Pandu. Yudhishtara was fraudulently defeated in the game. He was deprived of all his wealth and possessions including Draupadi, the wife. Finally it was settled that five Pandavas with Draupadi would go to jungles and live their in exile for 12 years. After that, for one more year, they would remain *incognito* (in *Agyatwas*), untraced by the Kurvas. There was a rider in the agreement that if Pandavas remained undetected

during this stipulated period of *Agyatwas*, the kingdom was to be returned to them after the conclusion of 13 years. For all these 13 years the kingdom was decided to be ruled by Daryodhana, the son of blind king Daratrashta. Pandavas went to the exile just as Rama and Lakshmana with Sita Ji had gone.

15. The Pandavas successfully concluded their exile of 13 years. According to the terms of the agreement they asked for return of their kingdom. Daryodhana, who, during this course had occupied the throne, flatly refused and backed off the agreement. The learned family priest, Droptha went to Daryodhan's court to negotiate in favour of Pandavas but Daryodhana remained adamant. Thereupon, a good deal of distastefulness took place. Both the sides decided to go for war. Daryodhana went to Dwarika to invite his relation king, Krishna, to join as his ally. Arjuna also went to him for the same purpose. Daryodhana reached Dwarika ahead of Arjuna on the same day. Krishna at that time was resting on his couch in his palace. Arjuna was younger to Daryodhana. Daryodhana sat headside of Krishna and Arjuna on foot side. Krishna saw Arjuna first but Daryodhana had come first. Both of them requested him to help their side. Krishna decided to help both sides. He ordered his Narayana Sena to help Kurva side and himself remained on the side of Pandavas. With this decision both returned to Hastinapur. Kurvas side had warriors

like Daryodhana, Bishma, Dronacharya and many among the hundred one brothers plus Narayan Sena of Krishna. Dronacharya who was the *Guru* of Kurvas was a great teacher of military science. His position in Kaurav *Raj* was very high. Kurvas army consisted of 11 *Akshunis*.

16. The Pandav army was of only 7 *Akhshunis* which included SATYAKI (YUYUDHANA), VIRATHA, MAHARATHI, DRUPADA, DRESHTEKETU, CHEKITANA, PURUJIT, KUNTIBHOJA and SAIVYA.. They were top-most warriors including the five brothers, YUDHISHTRA, BHIMA, ARJUNA, NAKULA and SEHDEVA. Shri Krishna was from Pandav side. He acted as the chariot driver of Arjuna. He did not participate in the battle. He remained quite unarmed. He did not do anything physically but used his tongue of *Gyan* to teach Arjuna about concepts, doctrines, delicacies and intricacies of war in tune with *Dharma*.

17. Smelling that the battle would create havoc, Krishna went to Hastinapur as the emissary of Pandavas. He tried to prevail upon Daryodhana to prevent war. All his efforts failed. Thereafter, Maharishi Ved Vyas Ji called on Daratrashta, the father of Kurvas and suggested him to prevail upon his son, Daryodhana, to somehow stop the war. This did not bear any fruit even. Thus inevitable was to happen. Catastrophy had to take place in this battle. Maharishi Ved Vyas, with his divine vision had foreseen the turn

of events that had to take place. He had visualized that Kauravas would vanish altogether. He openly predicted that this battle would triumph in favour of righteousness. Thereafter he asked Daratrashtira if he was desirous of seeing this battle of carnage himself? In that case, he told him, that he would gift him with his transcendent vision. Daratrashtira refused to see it himself but agreed to see it through his trustworthy Counsellor, SANJAYA. Sanjaya, was therefore, conferred the gift of divine vision by Ved Vyasa Ji, to narrate all the events of the battle to Daratrashtira.

18. Finally this battle was fought in a large ground in Kurukheshtra. It lasted for ten days. Over this place is the habitation of a town now with the same name of Kurukheshtra. This falls in Haryana State of India. The length and breadth of this area then was forty miles on each side. After the victory of Pandavas this came to be called as *Dharama Khetra*. Sacred books mention that celestials like Agni, Indira and Brahama performed their severe austerities at this place. Those who die here go to the higher regions after death. It is a legend.

19. Driving the chariot of Arjuna to the middle of the battle-field, Krishna inspired Arjuna to fight Kurvas because they had usurped the *Raj Paath* of Pandavas fraudulently. He persuaded and inspired him in all possible ways to stand for the fight and kill his enemies. Arjuna got perplexed in the battle-field to see his close relations like his teachers, cousins, uncles and friends

and declared that he would not fight to kill them even for the sovereignty of three worlds, not to speak of acquiring the throne of Hastinapur (now called Delhi). It is this first chapter of Shrimad Bhagwat Gita which depicts the state of dejection of Arjuna who was quite unwilling to fight Kurvas. This yoga of dejection, despairment and disgust forms the first chapter.

20. Coming to the second chapter of Gita Ji, the Lord explains to Arjuna His philosophy in relation to man and his soul. Man is made of five *tatavas* - Earth, Water, Fire, Air and Ether. Man is born with them, remains with them and mixes with them after death. '*Prarabda*' or 'destiny' does not stand in the way of one's progress. It is in one's own hands to elevate or degrade. One can go up or sink down according to his actions. *Prarabda* has nothing to do with it. He tells him that those are ignorant who say that soul dies or it is subject to death or capable of getting killed in any way. The knower of the self neither kills anyone nor causes anyone to be killed. The soul passes from one body to another in the same way as worn-out clothes are thrown away and new one's put on. The soul neither dies nor can it be cut, burnt, drenched or dried. No fires can burn it. No waters can drench it. No winds can dry it. It is eternal, omnipresent, immovable, constant, everlasting and unthinkable. One should not grieve for it. One should not lament over the loss of bodies because bodies are perishable.

21. Lord Krishna further advises Arjuna that one should have evenness of mind, a stable mind in pleasure and pain, gain and loss etc. One should have no cravings and desires whatsoever. One who is satisfied in self, remains unperturbed in sorrows, has no thirst for pleasures, is free from passion, fear and anger, remains unattached to everything - neither rejoices in good nor recoils in evil and remains aloof from likes and dislikes, attains placidity of mind, his sorrows come to an end and his intellect establishes in God. One who has no control over his mind will never have a determinate reason, *dharmik* thinking, peace and happiness. God has given *Shakti* to a human-being. He has given him independence to judge what is wrong and what is right. One has to decide which way he/she has to go. God should not be blamed for anything that goes wrong. A man of stable mind is one who has control over his senses. Seeing the waivering and unstable mind of Arjuna, the Lord was obliged to explain the above *gyan* to him to persuade him to fight the battle and kill Kurva force to achieve his right, not bothering about the death of anyone.

22. Explaining further the precision of death of a man, He told him that the sun moves for six months in northerly direction called *Uttarayana* and another six months in southernly direction called *Dakhshanayan*. On death a departed soul leaves by either of these two paths. The death during day bright fortnight and in

Uttarayana is considered to be auspicious. Such a departing soul is lead by Gods and deities, presiding over during the period. They take the soul of the dead to Brahama. The other path is *Dakhshanayan*. Anybody dying during the period of darkness and in *Dakhshanayan* returns to the mortal world. Thus the death in day-light and darkness has significance. This became necessary for Lord Krishna to explain to Arjuna in the context of some observations made by Arjuna about death.

23. Continuing his conversation with Arjuna the Lord says that one has to do his *Karma*. One has no right to the fruits of it nor how and when one will get these fruits. *Karma* stands for *Karmayoga* and *Sanyasa* for *Sankhyoga*. *Karmayoga* and *Sankhyoga* are the actions which are performed with the object of attaining God. They are also called *Nishkamayoga*. These are virtually performed by *yogis*. The only difference is that a *Karmayogi* claims the authorship of his actions, while a *Sankhyogi* does not. A *Karmayogi* feels that he is distinct from God. A *Sankhyogi* believes that he is with Him. Although their goal is same, yet they are independent and they have different paths. *Yoga* is practised for self-purification. A *yogi* is one who is unmoved under all circumstances, who keeps his senses under control and to whom everything looks alike - may it be stone, clay, gold or any precious jewel. A *yogi* should have regulated diet and recreation. A

yogi has to perform his actions in sleep and wakefulness. Lethargy, excessive sleep and carelessness are some obstacles for a *yogi*. One who over-eats or even observes complete fast, or sleeps too much or remains ceaselessly awake cannot do any *yoga*. A *yogi*'s mind should always be serene and contented in joy and sorrow, in heat and cold, honour and shame. A *yogi* should abandon all cravings of mind. He or she should be satisfied with what he/she has got. A *yogi* should have no thirst for pleasures. He/she should be free from passion, fear, anger and greed. A *yogi* should neither rejoice nor recoil - meet the good and even with the same spirit and control his action and senses. Such a *yogi* definitely realizes God. There is no doubt about it. *Dhayanyoga* is indispensable for both the paths. It leads an aspirant to his goal. It is not independent or separate. It is linked with other two paths. Whether it is *Dhayan*, *Sanayas* or *Karam*, one has to become a *yogi*-type first.

24. With regard to the anger of Daryodhana, the Lord Krishna said that anger deprives one of his power of discrimination. An angry man cannot weigh pros and cons of a problem. In the fit of anger one does not mind the consequences of whatever one does and what bad it will fetch. One turns blind at that moment. One's senses and power of thinking rushes out of control. In such an infatuation, one's memory gets confused. One forgets his relationship with people around. One does

not negotiate as to what he or she should do and not do. One's reason is lost. One is completely ruined by violence, harshness, vindictiveness, stupidity, silliness and many other evil traits in the behaviour. This is what exactly was the state of affairs with Daryodhana.

25. Further elaborating his conversation the Lord tells Arjuna that the root of all sins is desire. Desire is the greatest enemy of a human being. Attachments give birth to desires. Desires breed anger, from anger arises infatuation, from infatuation - confusion of memory, confusion of memory leads to loss of reason and from loss of reason one goes to complete ruin. So one should give up desires altogether. Desires for fame, praise, money, human love and lust are all tests of the God for a true devotee. He wants to test the devotee's heart. Does he/she prefer God or does he/she prefer God's gifts? When the devotee satisfies the God that he/she will not be shaken by any temptation for worldly pleasure less than God himself, then God shows His face to him/her. Besides, one should be disciplined enough to have peace of mind. Peace will get happiness. Happiness arouses belief in God. It removes delusion from one's mind and one gets salvation.

26. It is obligatory for all to perform actions and duties which are prescribed in religious scriptures. This leads one to liberation. Such duties can be said to be acts of *Karmayoga*. *Karmayoga* obtains highest good

for a human being. Action is superior to inaction. Life cannot be maintained without action. One remains always busy with one or the other action. In our case it is mostly the economic action which is conditioned by self and selfishness. Alas! God is not there in them. God is always present in a sacrificial action. If one performs a good action in pursuance of *Dharmik* regulations - God is there to absolve him/her of all sins.

27. The sixth chapter of Gita Ji discusses *Dhyanyoga* or *yoga* of meditation or *yoga* of self-control. Control over the body, senses, mind and intellect is extremely necessary in *Dhyanyoga*. These four are designated by the term *Atma* (self). On times one's own self is one's friend and one's own self is one's enemy. *Dhyanyoga* should be performed at a spot which has clean surrounding. It is duly swept of all dust, smeared all over with cow-dung, clay or any other natural disinfectant. There should be no dirt or defilement. The place should be secluded. It should be tidy. For a *Dhyanyogi* rules about diet, recreation and sleep are prescribed. The diet should be light, the recreation should be Godly and sleep of not more than six hours in a day and night. A *yogi* can see God everywhere and in all beings.

28. For a meditant, *Aasana* is a must. *Aasanas* are of three types - (1) *Padam Aasana*; (2) *Vajara Aasana*; and (3) *Swastika* or *Badr Aasana*. These are external *Aasanas*. Then there is internal *Aasana*. It is

concentration on a single point in centre - say a *Bindu* or any other goal with full attention. Its phrase is ONE POINT IN THE CENTRE. *Aasana* should neither be very high nor very low. In its first layer there should be grass. Then, if you can manage, there should be a deer-skin over it. Over the deer-skin there should be cloth, lest hair of deer-skin may stick and prick your body resulting in the disturbance of your attention. One should sit in *Padam Aasan* posture, hold one's trunk, head and neck straight. The spinal column should be erect. The body should be firm. There should be no bending or moving of any limbs. All parts of the body should be motionless. Movement of any sort is not desirable, as it is likely to divert the mind from the object of meditation. The eyes should neither be closed nor allowed to look in any direction. Some say that gaze should be fixed on the tip of nose, without looking here or there. Some say that the eyes should be closed and others say that these should be semi-open. Some scriptures advise that one should gaze at the middle of forehead where *tika* is marked. In *Gita Ji* it has been advised that the mind should be fixed on goal and in no case on the point of nose or anywhere between the eye-brows. The gaze has to be fixed in the direction of nose but on a goal.

29. For a *Dhyanyogi*, infact, for all types of *yogis*, association with *Sadhus*, *Sants* and *Tapasavis* is more profitable and advantageous. In meditation one should

remain calm, hold one's mind in restraint and get absorbed in concentration. A *Sadak* (aspirant) can concentrate on his *Guru*, if he is initiated. Otherwise concentrate on Rama, Krishna, Shiva or any other *Shaktis*, as per one's choice. First concentrate on His/Her *Aakar* (His/Her image as in photo) and then on *Niranakar*, after years of meditation. It is because God is formless and is one. God is a light, a dazzling star like, an infinite, a *bindu* or a ray. One should not practice meditation during the day or night. It should be practised in the centre of the two - in early morning before sun rises and at *Sandhya* time, when the sun sets. It is because no *ekagrata* comes in absolute day or absolute night.

30. Shri Rama, Shri Krishna, Shri Vishnu, Shri Brahma or any other deity in embodied form in His manifestation. All are basically one. God has taken *Avtar* in some of their forms in different *yugas*. Needless to mention that Shiva has not been an *Avtar* in any *yuga*. Some of His forms are explained below :-

(i) **SHIVA** : He generally sits cross-legged in *Padam Aasana*. He is always seen absorbed in meditation. Purans say that He meditates on Vishnu. He has an extensive forehead. He has *Basma* (ashes) colour. His throat is blue. His hair is of reddish-brown colour. He has a snake around his neck. He has a few garlands of *Rudhraksha*. He is wrapped in tiger skin, known as *Bagamber*. He has *Kundlis* in his ears. He

has three eyes, the third one in the centre of the forehead which generally is closed. He sits over lion's skin. He has a *Trishul* and a *Karmandal*, with *Chandrama* and *Parvati* over head. Ganga flows from His head through His curly hair. In *Shiv Gita*, there is a mention of *Paanch Mukhi Shiva* also. He rides a bull, a divine bull called *Nandi*.

(ii) VISHNU : He sits over 1000 headed *Nag* with a red lotus in front of Him. The colour of His body is rainy cloud. His limbs are very beautiful. They are adorned of ornaments of various kinds of heavenly jewels. Odour emanates from His heavenly body. He has four long and beautiful arms with *Shankh*, *Gadda*, *Padam* and *Chakara* in them. He has two right hands and two left hands. In His upper right hand He has a circular weapon, *Chakara* (*Sudershan Chakara*) and in His lower right He holds *Kaumodki*. Likewise, in His upper left hand He holds a large white conch called *Panchjanya*. In His lower left hand He has a beautiful red lotus called *Padam*. He has a necklace of jewels around His neck. His wrists, arms, waist and fingers are adorned with jewel bangles, armlet zones and rings respectively. His rosy cheeks are exceptionally beautiful. He has two *Balis* in His ears also. His large and beautiful eyes are like a pair of lotuses. A piece of fine silk of golden hue, called *Pitamber*, is wrapped round His blue body. Goddess *Lakshmi*, His wife, is always with Him, sometimes on His left, other times in

His lap and sometimes in His front with folded hands. He has dark curly attractive hair. He rides a *Garuda*. He has a crown over his head.

(iii) **BRAHAMA** : He is a four-faced deity with four hands in which there are four Vedas - Rig Veda, Athar Veda, Sam Veda and Yajur Veda. He is said to have taken birth from the lotus in the navel of God. He is the creator of universe. At the beginning of creation, it is He who brings forth the entire creation. He is, therefore, called by the name of *Prajapati* also. *Hiranyagarbha* and *Sutratma* are also His other names.

(iv) **KRISHNA** : Krishna is tall, slim and immensely beautiful. His appearance is half feminine. He is in different modes. As a baby in cradle, as a young child stealing butter, as a young lad dancing with *Gopis*, as a chariot driver of Arjuna and as a beautiful Krishna standing upright with his right foot crossing the left foot down with a flute in his mouth. With a jewelled crown over His head, He is wrapped in colourful silken robe called *Pitamber*. With a beautiful silken *chadder* spread over His shoulders, one side of it flying down the waist exhibits His divine glamour. A garland round His neck, bejewelled waistlet and bracelets, necklace, ear rings, two bangles in two hands, jewelled crown with *Mor Pankh* on His head, standing with the support of a divine cow in back, standing over the bed-rock of a river He looks immensely pretty, beautiful and Godly. He also has a

Garuda as His Sawari (Vahan). He appeared in Daper Yug.

31. Shaivism also teaches spirituality. In fact, it teaches practical aspects of meditation and its practical application. *Pranayama* is one such practical aspect of meditation. It is elucidated as under :-

PRANAYAM : It is literally *Pran Vyayam*. It means exercise of breathing. There are three parts of *Pranayam*. They are - (1) *Purak* (inhaling); (2) *Kumbak* (retaining); and (3) *Raychak* (leaving). Inhaling of breath, retaining it inside for sometime and leaving it slowly is *Pranayam*. *Pranayam* is of two types - (1) *Kaywali Pranayam*; (2) *Cakrodaya Pranayam*. In *Kaywali Pranayam* there is silent moment of breath. The inhaling and exhaling is so slow and silent that the *Sadak* himself should not hear his own breath. Inhaling has to be without any break or pause. The continuity is important. In this case inhaling and exhaling is to be regulated through nostrils. Awareness and concentration is absolutely necessary. This type of *Pranayam* should not be done independent of a *Guru*. A *Guru* is a must for such type of a *Pranayam*. *Cakrodaya Pranayam* can be done by inhaling and exhaling long breaths with sound. This is also prescribed by scriptures. This is somewhat easy and gives quicker results. In this type of *Pranayama* inhaling and exhaling is to be regulated through throat.

32. While doing *Pranayama* recite the *Mantra* or *Shabad* of *Guru*, if initiated. Otherwise concentrate on Lord Krishna, Lord Vishnu or Mahesh (Lord Shankara). Recite universal divine *Shabad* 'OM' or any other holy name of Lord. Alternatively, there is a standard 7-worded *Gayatri Japa Mantra* of *Pranayama*. This is OM BHU, OM BHUVAH, OM SUVAH, OM MAHA, OM JANAHA, OM TAPAH, OM SATYAM. (Meaning : With this *Mantra* we meditate on Almighty God who is supreme and everything. He may energise our consciousness). Whatever *Mantra* one chooses to recite in *Pranayama*, it has to be in the ratio of 1:2:3. That is if you inhale the breath with two repetitions of OM, you have to hold the breath till you complete four repetitions of OM and exhale the breath till you complete its repetition six times. If a *Sadakh* so chooses he/she can make use of a *Mala* also for calculation purposes. As per medical advice, *Pranayama* should not be done by those who have any heart trouble. It is detrimental for those who have not perfect health. Contrary to it, *yogis* repeatedly preach in their *pravachans* in TV serials that *Pranayama* treats heart diseases. It removes 80% heart blockades.

33. *Shastras* of Lord Shiva are also mentioned in *Shiv Gita*. They have been narrated by *Panchmukhi* Lord Shiva through His five mouths. They are called *Tantras*. *Panchmukhi* Shiv possesses 18 arms. They are the symbols of 18 *Tatavs*. Lord Shiva has five great

Shaktis - (1) *Chit Shakti*; (2) *Anand Shakti*; (3) *Ichha Shakti*; (4) *Jnana Shakti*; and (5) *Kriya Shakti*. Lord Shiva protects an individual with his 18 arms, provided the individual observes divine discipline and follows the code of conduct. One who practises divine discipline and follows code of conduct (*Niyam* and *Yamas*). God, in the form of Shiva, Rama or Krishna or any other deity will definitely cast a glance on such a *Sadakh* either in his dream or wakefulness. This is an assurance from Lord Krishna contained in Gita Ji.

34. After settling in *Pranayama* one comes to the stage of entering into the state of God consciousness called *Pratyahara*. In this there is restraint of all senses. One does not mind the sense of touch, smell, hearing, taste and sight. All these five senses are to be taken as absent. In that case one can see light. This is the supreme state of meditation. It is the mind alone which can take one into this state. At this stage bondage of the *Samsara* is cut. One comes across only truth and light. In this stage, the five *Karamendrayas* (five senses - as mentioned above) completely cease to function. After this stage, comes the stage of *Dharna*. *Dharna* is to fix the mind on an object. Thereafter, comes the stage of *Dhyana*. *Dhyana* is meditation. After *Dhyana* there is the stage of *Samadhi*. In this stage one establishes the mind in the consciousness of God perfectly. This journey thereafter starts. Every step covered is full of glory of God which perhaps nobody

can imagine, explain or discuss One achieves fullness and *Paramanand* (supreme satisfaction). This is contained in scriptures.

35. Further discussing the *Bhakti yoga*, the Lord says that there is nothing beyond Him and besides Him. He is indestructible. He is embodiment of truth, knowledge and bliss. The whole universe is His manifestation. The easy way to attain Him is to think of Him at all times with exclusive love. Lord says that if anybody thinks of Him alone even at the time of death he gets Him. He who remembers Him at the last moment of his life is sure to realize Him, no matter where and when he/she dies and how he/she may have conducted in the past. His/her liberation is assured. There is no doubt about it. One should constantly remain absorbed in the thought of God. Because constant thinking develops into a habit. It automatically comes to the surface of the mind of a person at the moment of death. A thought practised during the concluding portion of one's life comes to his/her mind at the time of death. It is with this view that Lord Krishna inspired Arjuna to think of Him at all times and fight.

36. God is always in the know of everything. He is the beginning of all. He has no origin. He himself is the origin of everything. He is ancient of all, ageless, all powerful, indweller, controller, ruler of all, subtle and ever-present. He sustains and nourishes everything and everybody. He is self-luminous.

37. There are two aspects of God - *Nirguna* and *Saguna*. A devotee should have knowledge of both of these aspects. It is a sovereign science, a holy secret, excellent, virtuous and very easy to practise. The only thing is that one should have faith. One who does not have faith he revolves in the path of the world of death. Lord Krishna says, "the universe is governed by Me. I am the overlord of entire creation. Fools do not understand My supreme nature. They think low of Me. Being in the human garb they take Me as an ordinary mortal. To be in human garb is My *Yog Maya* for deliverance of the world. I am the sustainer and ruler of this universe. I am its father, mother and grandfather."

38. Elaborating further, He says, "I am sacred *OM* and the three Vedas - Rig Veda, Yajur Veda and Sam Veda. I am the supreme goal, supporter, lord, witness, abode, refuge, well-wisher, origin and end, resting place, store house (to which all beings return at the time of *pralaya*) and imperishable seed. I radiate heat. I shower rain. I am immortal as well as death. I am both being and non-being. Those who worship Me with interested motive to seek access to Heaven do enjoy My pleasures in Heaven for sometime only as a result of their virtuous deeds. After enjoying the Heaven they return to this world of mortals (*Mratilok*) when their stock of merit exhausts. They repeatedly fall in *Avagavan* cycle. Those who constantly think of Me alone and none else, worship Me without selfish spirit, I personally

attend to their needs and ensure full security to them. The people who worship other deities with interested motive, treating them as other than Me, worship Me alone, but with a mistaken approach. Such worshippers fail to realize Me. Those who are vowed to God, go to Gods, those who are vowed to *manes* reach the *manes*, those who adore spirits reach the spirits and those who worship Me come to Me alone. My devotees are no longer subjected to birth and death. They don't fall in *Avagawan* circle. Whosoever offers to Me with love a leaf or flower, a fruit or even water, I appear before him/her in person and delightfully accept that offering. Neither Gods nor sages know the secret of My birth. I have appeared in human garb but in reality I am birthless. All things like reason, knowledge, understanding, forbearance, control over senses and mind, joy and sorrow, evolution and dissolution, fear, non-violence, contentment, austerity, charity and fame emanate from Me alone. Seven *Sapt Rishis* and 14 *Manus* were born of My will."

39. The whole *Praja* of the world have descended from these *Sapt Rishis* and *Manus*. They have been the principal teachers of Vedas. They are incharge of carrying on the duty of this world. They direct the worldly way of life.

40. Describing His glories the Lord Krishna says, "I am the source of all creation and everything in the world moves because of Me. The devoted and wise

completely surrender to Me. They remain contended. I confer upon them a *yoga* of wisdom through which they come to Me. I shower grace on them. I dwell in their hearts and dispel their darkness. A light of wisdom shines in them."

41. The Lord further says, "I am the beginning, middle and end of all beings. Among *rudras* I am Shiva. Among *Vasus* - I am God fire. Among riches I am *Kubera* (Lord of riches). Among mountains - I am *Meru*. Among priests - I am *Brahaspati*. Among waters - I am an ocean. Among great *Rishis* - I am *Bhragu*. Among words - I am *OM*. Among immovables - I am Himalayas. Among horses - I am celestial horse. Among men - I am king. Among cows - I am *Kamdhenu*. Among serpents - I am *Vasuki*. Among *Daityas* - I am *Prahlada*. Among quadrupeds - I am lion. Among birds - I am *Garuda*. Among purifiers - I am wind. Among warriors - I am Rama. Among fish - I am shark. Among streams - I am Ganga. Among vedic hymns - I am *Gayatri*. Among sages - I am Vyasa. Among wise - I am Sukracharya. There is no limit to my divine manifestations. I am everything. I hold entire universe by a mere fraction of *yogic* power. Therefore, fix your mind on Me. Be devoted to Me. Make obeisance to Me. Link yourself with Me and entirely depend on Me. You will come to Me."

42. The above clarifications satisfied Arjuna. He told Lord Krishna that his delusion was over. He begged of

Lord to show him His divine form. Thereupon Lord Krishna bestowed a divine eye to Arjuna. The Lord transformed Himself into a *Virath Swaroop*. Arjuna saw the deity possessing many mouths and eyes, presenting many wonderful sights, decked with divine ornaments, wielding divine weapons, wearing divine clothes and garlands, besmeared of divine sandal pastes and many innumerable divine postures. He saw all Gods in the body of Lord Krishna. In Him he saw Lord Brahma throned on a lotus seat, Lord Shiva in his stupendous and dreadful form, Lord Vishnu, clothed wonderfully, dazzling with light and beauty, sitting over a *Kali Naag* and other deities. Thereafter Lord openly told Arjuna that he should fight the enemy and He would surely give them a defeat. Seeing his *Maya*, Arjuna bowed to Lord. His apprehensions were removed. He was satisfied that Lord Krishna was everything. He was *Vayu* (the wind God), *Yama* (the God of death), *Agni* (the God of fire), the Moon-God, *Brahma* (Lord of creation and so on and so forth).

43. Then is discussed the devotion to God. This is called the *yoga* of devotion. It discusses the God with form and attributes and formless God - without attributes. The worshipper of God with form and attributes has been held superior. It has been said that knowledge is better than practice, meditation is superior to knowledge, renunciation is superior to knowledge, practice and meditation. It is because *Shanti* flows from renunciation.

44. Commenting further as to what type of people He likes most or are dear to Him, the Lord says, "One who is friendly, compassionate, free from malice, has no ego, is balanced in heat and cold, is contented in pleasure and pain, has firm resolve and is mentally united to Me, is dear to Me. Also who does not offend, annoy or envy his fellow creatures, is free from delight, perturbation and fear, wants nothing, is internally and externally pure, impartial, neither hates nor desires, renounces both good and evil actions, is full of devotion, is alike to friend and foe, is free from attachment and ownership, is dear to Me." Men of such qualities definitely realize God.

45. In the thirteenth chapter, the Lord Krishna among other things refers to the Body and Soul. They are different from each other. Body is a material. It is mutable, transitory and perishable. Soul is immutable, eternal and imperishable. Virtues like absence of pride, freedom from hypocrisy, non-violence, forbearance and control gives one the spiritual wisdom. Truth, God and *Atma* are realized by some through meditation. Some realize them with their sharp intellect. Others know them through knowledge and still others feel them through action. God is one. He is the Creator, Destroyer and Sustainer of the entire creation, both animate and inanimate. He performs His functions in three different forms of Brahma (Creator), Vishnu (Sustainer) and Mahesh (Destroyer). All actions in every way are

performed by *Prakrati* (Nature) alone. There is no other doer of it

46. The fourteenth chapter discusses the matter relating to three *Gunas*, *Sattava*, *Rajassa*, *Tamasa*. Everyone is governed by either of the three *Gunas*. Some are *Sattavik*, others are *Rajassik* and most of the people have *Tamsik* nature. These *Gunas* bind a *Jivatma* to the Body or God. Attachment to these three *Gunas* is responsible for one's repeated birth in good and evil wombs. *Sattava Guna* is illuminating. It binds through joy and wisdom. *Rajjas Guna* is of the nature of passion. It binds the soul through attachment. *Tamas* is born of ignorance. It binds the soul through error and sleep. *Sattava* drives one to joy. The *Rajjas* drives one to action. *Tamas* clouds one's wisdom and incites one to error. If a man of *Sattava Guna* dies he goes to Heaven. A *Rajjas* man is born among those who are attached to action. *Tamas* man is reborn in the species of insects or beasts. Joy is the fruit of *Sattava*. Sorrow is the fruit of *Rajjaska* and ignorance is the fruit of *Tamsika*. Wisdom flows from *Sattava*, greed from *Rajjas* and ignorance and error from *Tamas*. Those with *Sattava Gunas* go upwards, with *Rajjas Gunas* stay in the middle and those with *Tamsika* tempermanent sink down.

47 In the fifteenth chapter, moral virtues of a man, which are conducive to God realisation, have been explained. Lord Krishna advises the people to own 26 divine qualities. They are :-

- (a) Fearlessness
- (b) Purity of mind and cleanliness of body
- (c) Meditation
- (d) Worship God, deities and elders
- (e) Perform *Yagyas* (sacrifice)
- (f) Study Vedas and sacred books
- (g) Participate in *Bhajans*, *Satsang* and *Kirtans* to praise God
- (h) Be non-violent in thought and deed
- (i) Speak truth
- (j) Avoid anger even on provocation
- (k) Abstain from frivolous pursuits
- (l) Have enmity with none and love all
- (m) Leave pride
- (n) Shun ego
- (o) Be steadfast
- (p) Give *Daan*
- (q) Have compassion for all
- (r) Do not hoard
- (s) Be honest
- (t) Look upon all with same eye. No discrimination
- (u) Do not tell lie
- (v) Be contented with what you have
- (w) Know self
- (x) Have no desires and attachment
- (y) Neither have animosity nor jealousy
- (z) Be sweet and speak soft.

Anger, arrogance, pride and ignorance are the properties of bad and sinful people. Sin committed consciously or unconsciously brings evil results. Just as poison swallowed intentionally or unintentionally brings death.

48. In relation to above, Lord Krishna advises that if you want to drink - drink anger. If you want to eat - eat worry. If there is something for giving - give *Daan*. If there is something worth showing - it should be *Daya*. If there is something worth taking - it is *Gyan* (knowledge). If there is something worth mentioning - it is truth. If there is something worth preserving - it is respect. If there is something throwing away - it should be jealousy. If there is something doing away with - it should be greed. It is because anger eats wisdom, pride eats mind, *Prayachit* eats *Paap*, greed eats honesty, thinking eats life, corruption eats justice etc. etc. Your own hard work is your jewellery. Your own determination is your better companion. A happy and sweet man is always successful in all pursuits of life.

49. Some people say that the world is without any foundation. It is absolutely unreal. It is Godless. It is brought forth by mutual union of male and female and is conceived of lust. They are fools of the first water. They have demoniac disposition. They are unwise, short-witted, vile, unmannered, unbalanced and enemies of mankind. They are men of impure conduct. They enjoy sensuous pleasures. They love money and

wealth. They have lust for women.. They amass wealth. They consider that this wealth is their highest limit of joy. They feel that they have achieved everything. They can purchase everything with their money. They are sadly mistaken. They should know that their wealth can get them food, but it cannot get them appetite. Wealth can get them medicines but not their health. Wealth can get them companions but not true friends. Wealth can get them solitude but not *Shanti*. Wealth can purchase their beddings - it cannot give them sleep. Wealth can purchase their ornaments, but it cannot give them beauty. Money can bring them happiness but not *Anand*.

50. Thus the happiness of a wealthy man is temporary and transitory. He feels that he is happy. Basically he is intoxicated by wealth and honour. He worships God through nominal sacrifices without following sacred rituals. Such sinful, cruel and vile men fall into Hell. They take birth again and again from bad wombs. Their desire, anger and greed are the three gates through which they go to Hell. They malign their souls. One should not fall prey to such things. One should do what scriptures advise to do. What is not ordained by religious scriptures should not be done at any cost. This is the direction of Lord Krishna.

51. Then elements, kinds and types of faith in relation to worship of God have been explained by Lord Krishna. Here also faith has been categorised of three

kinds – *Sattvika*, *Rajasika* and *Tamasika*. *Sattvika* men worship Gods, *Rajasika* people worship demi-gods and demons while *Tamsika* people worship the spirits of the dead and ghosts. *Sattvika* people like foods which are sweet and soft and blend. They promote health and happiness and do not cause any harm to the body system. *Rajasika* type people like foods which are bitter, acidic, saltry, spicy, overhot, dry and burning. They cause suffering, grief and sickness. *Tamasika* people take half-cooked, half-ripe, insipid, stale, polluted and impure food.

52. There are three *Gunas* of *Prakrati* also. That is also of these three types - *Sattavika*, *Rajasika* and *Tamsika*. Similarly actions are also conditioned by *Sattav*, *Rajas* and *Tamas*. Knowledge is also contioned by these three elements. Doers of any action are also of these three types. Intellect is also of these three kinds. Joy is also three-fold. That, in which a doer finds enjoyment through meditation on God is *Sattvika*. There are three forms of sin. For eradication of these three forms of sin, three types of penance have been prescribed in Gita Ji. They are penance of body, penance of speech and penance of mind. These three forms of penance are called *Sattvika* form of penance. We should not adopt *Rajasika* or *Tamasika* types of penance. *Tamasika* forms are always condemnable. Just as penance performed by three types of people – *Sattavika*, *Rajasika* and *Tamsika* have their own

qualities, similarly sacrifice, austerity and charity exchanged by the three types of people have their own merits and demerits.

53. The acts of charity, sacrifice and penance and other acts too must be performed as per vedic rites and scriptures, without attachment of hope or any reward. Prohibited acts which are motivated by desires should be totally given up. But it is not advisable to abandon a prescribed duty. They should not be given up for fear of physical strain or any discomfort. One who renounces the fruit of action is called a man of renunciation.

54. All good things in thought, speech, action qualify a man for oneness with God. Such a man is called *Yogi*. Finally, the Lord Krishna revealing His secret of secrecy requires us to give our mind to Him, be devoted to Him, worship and bow to Him with our true faith and allegiance. He will take our care and absolve us of all sins.

55. Lord Krishna has cautioned that the secret gospel of Gita Ji should never be imparted to a man who lacks penance, who is wanting in devotion, who does not lend his willing ear and is indifferent to it. It should in no case be imparted to one who finds any fault with it. It should be preached to devotees only. Reading of Gita Ji is a greatest service to God, apart from service to humanity. One who only hears Gita

Paath daily is surely liberated from sins. Gita Ji is recited over dead bodies also. By this their soul is liberated.

56. Gita Ji is a mine of endless mysteries. It has a very deep philosophy. There are endless illustrations to sanctify the truth, devotion, meditation, penance, renunciation etc. etc. Most of its preachings are allegorical. They have hidden meanings. People do not wholly understand them. They do not understand their inner meanings. By reading Gita Ji one perceives the grace of the Lord but His real glimpse can be had by meditation only which we should do unhesitatingly. To seek His bliss we have to be His best devotees. We have to cultivate good virtues. We have to have faith and devotion in the *Dharma* prescribed in scriptures. We have to meditate according to our individual capacity and we have to do all good in whatever way we can. Surrender to God is the crux of all *Sadhanas*.

57. Just as water does not remain on the leaf of a lotus, similarly sin does not come to a person who reads Gita Ji regularly. Where there is Gita Ji and its *paath*, all *Prayags* and *Tiraths* are there. All *devtas*, *rishis*, *yogis* remain present there. It is on record of scriptures that one, who does the *jaap* of first chapter of Gita Ji daily he undoubtedly attains *Mokhsha*. One, who reads one chapter of it daily with devotion, goes to *Rudra Lok*. Even one, who reads less than ten *shalokas* of it daily, is provided a place in *Chandra Lok* for atleast 10,000 years. If a person dies while reading Gita he/

she comes to human form again. He/she here studies the Gita Ji again and thus attains highest divine stage later. It is also recorded that only reading and hearing of Gita Ji is equal to performance of *Ashwamida Yagya*. One who wears a written *Yantra* of Gita Ji round his/her neck, his/her terrible and horrible misfortunes vanish. One who does the Gita *Paath* of ones dead ancestors (*Petars*) on yearly *Shrad*, the soul of such dead *Petars* is liberated. They get free from *Narak* (Hell) and go to *Petar Lok* where they give *Ashwerward* to their sons (*Putars*) who perform their *Shrad*.

58. To conclude, if one does what is taught by Gita Ji one is bound to enjoy the grace of God and speedily realize Him and attain *Mokhsha*, the ultimate aim of a human being.

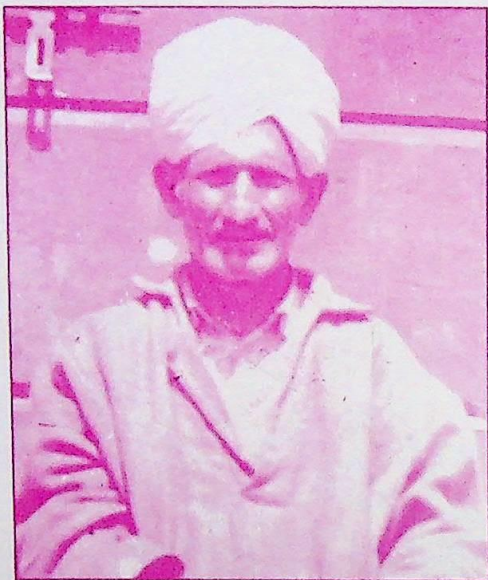
59. In the end I in nutshell feel that :-

Gita is <i>Gyan</i>	Gita is <i>Dhyan</i>
Gita is <i>Samaan</i>	Gita is <i>Vidiwan</i>
Gita is <i>Vidhan</i>	Gita is <i>Pradhan</i>
Gita is <i>Praman</i>	Gita is <i>Mahaan</i>
Gita is <i>Nishan</i>	Gita is <i>Nidhan</i>
Gita is <i>Kalyan</i>	Gita is <i>Viman</i>
Gita is <i>Dhaan</i>	Gita is <i>Shaan</i>
Gita is <i>Aan</i>	Gita is <i>Maan</i>
Gita is <i>Jaan</i>	Gita is <i>Zaan</i>
Gita is <i>Sathan</i>	Gita is <i>Shriman</i>
Gita is <i>Ant Dhaan</i>	Gita is <i>Kirtiman</i>

Gita is *Gow Dhaan*
Gita is *Samvidhan*
Gita is *Anushthan*
Gita is *Mishthan*
Gita is *Farman*
Gita is *Bhagwan*
Gita is *Janardhan*
Gita is *Yogan*
Gita is *Vardhan*
Gita is *Nirwan*
Gita is *Gunawan*
Gita is *Santaan*
Gita is *Sani Dhaan*

Gita is *Eeman*
Gita is *Samadaan*
Gita is *Anusandhan*
Gita is *Saklaan*
Gita is *Ailan*
Gita is *Insan*
Gita is *Hanuman*
Gita is *Tushthan*
Gita is *Balidan*
Gita is *Nirman*
Gita is *Balwan*
Gita is *Shaktimaan*
Gita is *Hindustan*

!!! Shanti Shanti Shanti !!!



Late Sh. Gopi Nath Dhar

Price Rs. 15/-